

A

LETTER

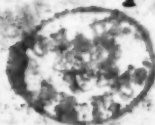
From the Reverend

Mr. *WHITEFIELD*,

To some Church Members of the *Presbyterian Persuasion*, in Answer to certain *Scruples and Queries* relating to some Passages in his printed Sermons and other Writings.

To which is added,

Two LETTERS from *Nathanael Love-Truth*, to the Rev. Mr. *Whitefield*, containing some Exceptions to his 'foresaid Letter.



The Third EDITION.

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A LETTER, &c.

NEW-YORK, Nov. 1, 1740.

My dear Friends,

QUAST Night and this Morning I read your
L O Queries and Scruples. Whether they were
 compiled by Church Members or Ministers
 of the Presbyterian Persuasion, I shall not take upon
 me to determine. I think I may say, with *David* on
 another Occasion, *Joab's Hand is in this* If your
 Ministers were really the Authors, and you only their
 Representatives, they have not acted simply. They
 had better have spoken out. I should as readily have
 answered them as you. *Solomon* says, *He that bateth*
Reproof, is Brutish; And if I know any thing of my
 own Heart, I should think myself obliged to any one
 that convinces me of any Error, either in Principle or
 Practice. I therefore assure you, that I do not find
 the least Relentment stirring in my Soul against those
 (whoever they be) that proposed the *Queries*, or a-
 gainst the *Rev. Presbytery* that advised you to send
 them to me in a Publick Manner: No, I rejoice in
 it; because it gives me an Opportunity of doing what
 my Friends know I have for some time proposed, *viz.*
 To correct some Passages in my printed Sermons. I
 think it no Dishonour to retract some Expressions
 that have formerly dropped from my Pen; before God
 was pleased to give me a more clear Knowledge of the
 Doctrines of Grace. *St. Austin* I think, did so before
 me. The Lord's Dealing with me was something out
 of the common Way. I can say, to the Honour of
 rich free distinguishing Grace, that I received the
 Spirit of Adoption before I had conversed with one
 Man, or read a single Book, on the Doctrine of *Free*
Justification by the imputed Righteousness of JESUS
CHRIST. No Wonder then, that I was not so clear
 in some Points at my first Setting out in the Ministry.
 Our LORD was pleased to enlighten me by Degrees;
 and I desire your Prayers, that his Grace may shine
 more and more in my Heart, till it breaks forth into
 perfect Day.

But to come to the exceptionable Passages in my Sermons. You blame me for saying,

Page 17. Vol. 2d. *That Adam was adorned with all the Perfections of the Deity.* I acknowledge this is not sufficiently explain'd. It should have been express'd thus, "All the *moral communicable* Perfections of the Deity." tho' perhaps not one of my Readers really thought I meant any others. Again, *Man was the Perfection of the moral and material World.* Let it stand thus, "The Perfection of the *visible* World"

P. 22. & 23. Vol. 2d. where speaking of a godly Man's rising by Repentance after a Fall into Sin, I say, *Washes the Guilt of Sin away by the Tears of a sincere Repentance joined with Faith in the Blood of JESUS CHRIST.* — This is false Divinity; — I would now alter it thus, — "Recovers his former Peace, by renewing his Acts of Faith on the perfect Righteousness of JESUS CHRIST."

P. 79. Vol. 1, where speaking of making the Glory of God our End, I say, *And which alone can render any of our Actions acceptable in God's Sight* — It should be — "And without which any of our Actions cannot be acceptable in God's Sight."

P. 16, Vol. 1. where I speak of some *Who vainly depend on their own Righteousness, and not on the Righteousness of Jesus Christ, imputed to and inherent in them, as necessary to their eternal Salvation.* — To avoid all Mistakes, I would express myself in this Manner, — "Who have neither *Christ's* Righteousness imputed to them for their Justification in the Sight of God, nor Holiness wrought in their Souls as the Consequence of that, in order to make them *meet* for the Enjoyment of God."

Vol. 1, p. 7. where it stands thus, *We must be new Creatures, in order to qualify us for being savingly in Christ,* read, "to qualify us for *living* eternally with Christ."

The seeming Contradiction in my Sermon, Vol. 2, p. 128, compar'd with Vol. 2, p. 137, I think may be reconciled by that Passage of the Apostle, *After you believed you were sealed by the Spirit of Promise* Your arguing on this, Page 20, Sect 7, I think is not quite so clear. Might you not have as reasonably blamed

Jesus

Jesus Christ for saying to a dead Man, *Lazarus come forth*. However, instead of *quickning Spirit*," Vol. 2. p. 137. Let it be read, "sanctifying Spirit."

Vol. 2. P. 33. where it is now read, *The Man Christ Jesus is spiritually formed in your Hearts*.—I would alter it thus, "That Christ is formed within you."

Vol. 1. p. 53, *The many Souls that are nourished weekly by the spiritual Body and Blood of Jesus Christ by your Means*.—Let it be alter'd for these Words, "Nourish'd " weekly at the Lord's Supper by your Means."

I see no reason to alter my Explanation of the Words, *Baptizing them into the Nature of the Father, Son and Holy Ghost*; and, *Christ spiritually conceived in the Heart of Eve*.—I mean no more by these Expressions than the Apostle, when he says, *Know you not that Christ is in you, unless you be Reprobates?* And again, *We are made Partakers of the Divine Nature*.

Vol. 2, p. 128, These Words [*In the Lord's Prayer*] may be left out. Tho' if the Word *Name* signifies God's Attributes according to your own Confession, why may it not signify his Essence? What are God's Attributes but GOD himself?

Vol. 1 p. 14. After *essential ones too*, insert, "if Persons " are capable of performing them " And by *essential* is meant *necessary* in that Order of Means which God has appointed."

THESE, if I mistake not, are all the Passages in my Sermons which you object against.—And now to convince you that I am not ashamed to own my Faults, I can inform you of other Passages as justly exceptionable.—In my Sermon on *Justification*, I seem to assert *Universal Redemption*, which I now absolutely deny.—In my *Almost Christian*, I talk of Works procuring us so high a Crown.—In my Sermon on the *Marks of the New Birth*, I say, *We shall endure to the End, if we continue &c.*—These and perhaps some other Passages, tho' capable of a candid Interpretation, I now dislike, and in the next Edition of my Sermons, God willing, I propose to alter them.—In the mean while I shall be thankful to any that will point out my Errors, and I promise, by divine Assistance, they shall have no Reason to say,

that I am one who hates to be reformed — *Let the Righteous smite me, it shall be a Kindness ; and let him reprove me, it shall be an excellent Oil, which shall not break my Head : for yet my Prayer also shall be in their Calamities.*

As for your insinuating that I countenance Mr. Wesley in his Errors, it is no such Thing. — I prefaced *Halyburton's Memoirs* before I saw what Mr. Wesley wrote. And since I have seen it have more than once said, if I had known what Mr. Wesley had wrote I would not have prefaced the Book at all. — I do not understand Mr. Wesley in his Interpretation of those Words, *He that is born again of God sinneth not ;* and therefore have torn that Part of his Preface out of several of those Books which I have given away lately, and have acquainted him wherein I think he errs in this particular, in sundry of my Letters.

You wrong me if you think I am an *Antinomian*. — For when I say, *God made no second Covenant with Adam,* I mean no more than this, — “ God made no second Covenant with Adam in his own Person in behalf of his Posterity. Nor did Man's Acceptance in the Sight of God after the Fall, depend either wholly or in part on his Works, as before the Fall.” — Whoever reads the Author of *The Whole Duty of Man*, will find he thinks otherwise ; and I believe your Friends in Scotland will not thank you for defending *The Whole Duty of Man*, as you seemingly have done in your late Queries.

Your Objection concerning my favourable Opinion of some particular *Quakers* I conversed with, and also about some particular Promises which I think have been made me, you may see satisfied in my Answer to the Bishop of London's last pastoral Letter, and in a Letter sent to the Bishop of Gloucester, and published in one part of my Journals.

I am no Friend to *casting Lots* ; but I believe, on extraordinary Occasions, when Things can be determined no other way, God, if appeal'd to and waited on by Prayer and Fasting, will answer by Lot now as well as formerly.

You condemn me for preaching extempore, and saying I am helped often immediately in that Exercise :

But thousands as well as myself are thankful for the special Assistances which God has afforded me in that Exercise. — You likewise censure me as one that would lay aside Reading; but I am of Bishop *Sanderson's* Mind, *Study without Prayer is Atheism; Prayer without Study, Presumption.* — Blame me not for the Warmth of some of my Adherents, as you call them. One of your Ministers knows, how sharply I rebuked one of them for his Warmth at *Fog's Mannor*. I am for loving as Brethren, and wish all would copy after the lowly Jesus. — But then I cannot discommend those (supposing they do it in the Spirit of Meekness) who exclaim against *dry sapless unconverted* Ministers. — Such surely are the Bane of the Christian Church.

But my other Affairs will not permit me to enlarge. Some of the latter part of your *Queries*, for your own and not my Sake, I shall not mention. — I hope I can say with more Sincerity than *Hazael*, *Is your Servant a Dog that he should do what you suggest?* — But I pray God forgive you. — He knows my Heart. — My one Design is to bring poor Souls to *Jesus Christ*. — I desire to avoid Extremes, so as not to be a Bigot on the one Hand, or confound Order and Decency on the other. — And I could heartily wish the *Reverend Presbytery* when they advised you to publish your *Queries*, had also cautioned you against dipping your Pen in so much Gall. — Surely your Insinuations are contrary to that *Charity* that hopeth and believeth all Things for the best. And I appeal to your own Hearts, whether it was right, especially since you heard the constant Tenor of my preaching in *America* has been *Calvinistical*, to censure me as a *Papist* or *Arminian*, because a few unguarded Expressions dropped from my Pen just as I came out of the University of *Oxford*? — Could Archbishop *Tillotson*, or the Author of *The whole Duty of Man*, say so? — But I have done — The LORD be with you — I am a poor frail Creature: And as such, I beseech you to pray for

Your affectionate Friend and Servant,

GEORGE WHITEFIELD.

TWO LETTERS

To the Rev. Mr. Whitefield.

New, 11. 1740.

Reverend Sir,

I HAVE seen your printed Answer to certain *Queries* lately published, and observe with great Satisfaction, the Evidence you there give of a truly Christian Humility. And it is this emboldens me to tell you, that in my Opinion you have not in all Points set Things right; but some of your Corrections are as liable to Exceptions as the Passages you have corrected, I will give you a Specimen: Instead of, "Adam was adorned with all the Perfections of the Deity," you correct it, "All the moral communicable Perfections of the Deity." — Was not Man created a little lower than the Angels? And if so, were there not some *moral Perfections* communicated to *them*, which were not communicated to *him*? For otherwise in what Sense could he be said to be *inferior* to them? And it would be absurd to say, that any Thing could be *communicated* that was not *communicable*. — I hope I have a true Sense of the Power and Usefulness of your Ministry, and wish it, from my Soul and Spirit, all the Success it deserves: But at the same time sincerely wish, that all Errors may be removed, and every Let and Hindrance taken away. I therefore beg, that you will furnish me with the Means of Answering what may be objected to the above Passage, by leaving a Letter at Mr. Franklin's, directed to

Your Humble Friend and Servant

NATHANAEL LOVE-TRUTH.

Rev.

Reverend Sir,

IN your Answer to the *Queries* you say, That "The Honour of free distinguishing Grace, you received the Spirit of Adoption, before you had conversed with one Man, or read a single Book, of the Doctrine of *Free Justification by the imputed Righteousness of JESUS CHRIST*; and, therefore, no Wonder that you was not so clear in some Points of your first Setting out in the Ministry. — This Declaration to me seems clearly to imply, That the Spirit of Adoption alone, without the Aid of human Conversation or Books, is not sufficient fully to accomplish a Christian Minister, but that human Conversation and Books are absolutely necessary, in order further to *enlighten* him. — As I understood you in this Sense, and further, That "it is not yet *perfect Day* with you," I concluded you would readily retract any of your Errors, even now, since you are not yet fully enlightened; and more especially, as you say in your Answer to the *Queries*, "That you shall be thankful to any that will point out your Errors; and promise, by Divine Assistance, they shall have no Reason to say, that you are one who hates to be reformed." — It was upon the Strength of this Conclusion, that I thought it proper, not only to pray that God's Grace might shine more and more in your Heart, but also to trouble you with my Letter of the 11th Instant.

The high Opinion I had entertained of your great Candour, Sincerity, and Zeal for Truth, induced me to expect an Answer; and I would still gladly receive that Satisfaction. But as I find you have hitherto declined it, and for which I am at a Loss for a good Reason, I therefore take this Occasion to let you know, That if you any longer decline doing what every Christian Enquirer has a Right to demand of you upon such Occasions, I will immediately call upon you in a public Manner, by printing both this and my former Letter.

I am Reverend Sir, Yours.

Nov. 13, 1740. NATHANAEL LOVE TRUTH

